

to commendation,, and excellent oblations to
the
wise IJ[^]DKA.

"5. To propitiate that INDBA, for the sake of
food?

I combine praise with, utterance₅^a as (a
man liar-
nesses) a horse (to a car), in order to
celebrate the
heroic, munificent, and food-conferring
IKBBA, the
destroyer of the cities (of the *A&uras*).

6. For that IJTOEA. verily. TWASHTRI sharpened
Yarga

the well-aetingj[?] sure-aimed[^]
thunderbolt, for the
battle, with'which fatal (weapon) the
foe-subduing
and mighty sovereign severed the limbs
of VBHBA.

7. Quickly quaffing the libations, and
devouring
the grateful viands (presented) at the three
(daily)
sacrifices which are dedicated to the creator
(of the
world),* he₅ the pervader of the imiYersej⁰ stole
the
•ripe (treasures of the *Asuras*): the
vanquisher (of
his foes), the -hnrler of the thunderbolt,
encounter-
ing, pierced the clond.^d

^a *Arkamyukwd** The latter is defined, the
instrument of invoca-
tion, the organ of speech: the former means, as
usualj hymn, or
praise in metre.

* He may be so termed, as -everything in tne
world proceeds
from rain.

^c The term of the text is *Vuhnu*, applied to
Indra, as'the per-

Tader of all the -world,—sarvmyajagato vydp&k&h.

^d *Varaha*, one of the synonyms <>f *megfa*,
doud,- in the
NigJianfu. Or it may mean sacrifice, from *vara*, a-
lxson, and *aha*,
a day. In reference to this purport, a different
explanation of the
text is giren, which is somewhat -obscure. *TisMv*,
it is said,
means the personified sacrifice (*gajna*), in vMch
character lie stole,
or attracted, the accumulated wealth of the
*Mwa**;